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The Right Hon. The Earl of

T H E

Guardian of Health, Long Life, and Happiness! 16

Or, The whole ART of PREVENTING and
CURING DISEASES,

and of enjoying Peace, Health, and Happiness of Body and of Mind, to the longest possible Period of Human Existence! With Precepts Medical, Moral, and Religious, for the Regulation of our Conduct thro' Life, and for the Preservation and Exaltation of Youth, Beauty, and Loveliness: And an Account of Dr. GRAHAM's Domestic Cabinet of appropriated Medicines, for the easy, speedy, cheap, and perfect Cure of most of the Diseases, external as well internal, to which Human Bodies are liable.

To which is NOW FIRST added, the

Christian's Universal Prayer!

WITH A PREFACE, EXHIBITING,

Short SKETCH of Dr. GRAHAM's RELIGIOUS
PRINCIPLES, and MORAL SENTIMENTS.

the whole published with the laudable and important View of rendering the Cure of Diseases as simple, as speedy, as cheap, and as certain as possible;—of rescuing sick and languishing Persons from the tedious, ignorant, and mercenary Hands of Apothecaries, Surgeons, *regular* Physicians, and villainous Quack Doctors: And moreover with the View of vindicating his Principles and Character, which have been aspersed by the jealous, ignorant, and illiberal Part of the Medical Faculty, and by other ignorant, envious, and malevolent Persons;—and above all with the humble, yet ardent and affectionate Design of meliorating, expanding, elevating, harmonizing, illuminating, and aggrandizing the human Mind! and consequently of promoting the temporal, and the eternal happiness of his fellow-creatures.

By JAMES GRAHAM, M. D.

President of the COUNCIL of HEALTH, in LONDON.

Salus Populi Suprema Lex est!

Maximum est immanes dolores rescindere precipue cum nec sumptu, nec longa abstinentia, vel dolore id obtineri possit.

Dr. Graham's Books, Pamphlets, and Medicines, are now to be had at the Doctor's Apartments in Deansgate; but after his departure from Manchester, they will be sold by Mr. Harper, Printer, in Hanging-ditch.

Berrys - Market place

B O O K S

PUBLISHED BY

JAMES GRAHAM, M. D.

President of the Council of Health! Sole Proprietor, and principal Director of the Temple of Health! in Pall-Mall, near the King's Palace, London.

This Day are published, I. A new Edition, being the sixth, price 3s. 6d. of The present trifling absurd, and ineffectual state of medical practice exhibited; with a full account of Dr. Graham's travels, discoveries, improvements, method of treating diseases, temple of health! and grand electrical apparatus, &c. &c. which cost upwards of twelve thousand pounds sterling.

To this edition is added a treatise on medical music, a dissertation on the uses and abuses of the sea waters, and of the medical discipline or gauntlet of Bath, Aix-la-Chapelle, the German Spa, and of other great watering places in England; a complete description too is given of Dr. Graham's medico-electrical-apparatus; and to the whole are added, above an hundred and ten recent and remarkable cures, in most kinds of diseases and lamenesses, wrought by Dr. Graham's peculiar methods and medicines, many of which he had the honour of performing under the eye and of having attested by the hand-writing of her Grace the Duchess of Devonshire, the Right Hon. Lady Spencer, the Right Hon. Lady Clermont! His most Serene Highness Frederick Prince of Hesse Cassel! Earl Spencer! and many others of the first nobility, both in Church and State in Europe;—who, for the encouragement of the afflicted, and the general benefit of mankind were pleased, *voluntarily and unsolicited*, to honour Dr. Graham with the above-mentioned certificate.

The whole interspersed with such observations, reflections, and precepts, medical, philosophical, moral, and religious, as are necessary for the preservation of health and long life in this world, and for the attainment of happiness and glory in future states of existence!

II. An abstract of the above book, with an abridgement of many additional cures, to which are subjoined many curious and entertaining particulars. Price only 6d.

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VII. Dr. Graham's Private Medical Advice to Ladies and Gentlemen—to those especially who are not blessed with children—sealed up, Price one guinea.

In which such plain, simple, natural, and effectual means for removing the causes of barrenness in both sexes, as never before were recommended, or even perhaps thought of, in any age or nation, are pointed out. Containing likewise, prescriptions and directions for a speedy and perfect recovery after severe miscarriages and lyings in—for recruiting and renovating decayed and worn-out constitutions—and, in a word, for enjoying juvenile strength, under the controul of wisdom, and the divine influence of mental happiness, serenity and peace. The whole interspersed with such precepts and directions as will, if duly attended to, make man and wife *sweeter*, LOVELIER, and MORE DESIRABLE in the eyes of each other—the lady becoming a healthy and happy mother!—and, if naturally healthy, well formed and disposed—the snowy rock of HEALTH, studded as it were with roses, and streaked with celestial blue! The whole comprised in eight large folio pages.

* * All the above are to be had at Dr. Graham's apartments; and as but a few are now to be had, those who having read the first six Articles, and who chuse to return them, will have the whole of their money returned; except only for the Private Advices, sealed up, price one guinea.

T H E

Guardian of Health, Long-Life, and Happiness!

O R

D O C T O R G R A H A M ' s

*al Directions as to Regimen, &c. for the cure of most Diseases, for the
ervation of Health, for the happy prolongation of Life, and for the en-
ment of temporal Peace, and eternal Felicity; affectionately addressed to
y reasonable and candid person who wishes to be healthy, respectable, and
happy both here and hereafter.*

My Dear Fellow Creatures,

I consider regimen, or your general manner of living and conducting
yourself, to be of far greater consequence to your recovery and pre-
servation of pure, mild, cool blood and juices, and of balmy, sheathed,
nerves; (or, in other words, of bodily health and firmness, and of
contentment, serenity and cheerfulness,) than loads of harsh and
expensive medicines, from common Doctors and Apothecaries, I will begin
addressing you with those rules that I know, by reason and by experience,
can lawfully procure and preserve to you those greatest of all sublunary
goods; and conclude with a very short account of my domestic cabinet of
selected medicines, which I can most cordially recommend as the safest,
and most efficacious in the world.

Then, pray, or lift up your mind continually and fervently towards
God day and night, to inspire you with a rational, well-grounded, and
firm desire and determination of living a pure, regular, healthy,
useful, and benevolent life; and that he may bless you with reso-
lution, with steadiness and thankfulness, such plans of conduct, and
that his infinitely wise and supremely good Spirit, operating on your
reason, may suggest and approve; or as the more intelligent of your fel-
low creatures may have the honour and the happiness of pointing out to you.
Your life be active, humble, useful. Go out of yourself—and bless and
rejoice, not only your own family, friends and domestics, but likewise
those who come within the sphere of your acquaintance or influences.
Your smiles, your advices, your gentleness, and your condescending
kindness, but your bounties and benevolencies must not be confined to your
family and friends, nor even to your own species;—no: you must pro-
cure happy even your enemies, and all the dumb animals, and the
brutes (as they are called) about you.

My friends! how good, how very good! the merciful, all-wise,
everlasting God of nature has been to you. Hath he blessed you with a
sound mind and a naturally healthy body? with good sense and mental pow-

ers, improved by a decent, perhaps, by a liberal education; and with virtuous and healthy precepts and examples from your parents; and moreover with easy circumstances, which are far safer and better than great riches which bring great cares, disturbing tranquillity, and leading into many dangerous temptations,—and into fatal excesses?—if he hath thus favoured you, think on those great mercies! be thankful and content, love, and pity, and minister to your neighbours who have not been so favoured, and praise God with your whole heart. Yes, I exhort you to be very humble and very grateful towards God for these great favours, and for placing you in this garden of the world, in regard to science, freedom, and intellectual light, which Britain comparatively is, notwithstanding the ignorance, errors, and oppression which prevail all over the land. Employ much of your time in reading, and viewing, with a philosophic and religious eye, the infinite wisdom, power, goodness, and glory of God, as they are manifested in the beautiful and harmonious chain which connects the natural and the moral worlds. Pursue a useful, active, sober, humble, just, and a truly honourable and benevolent life. Accustom yourself to method, precision, clearness, fairness, and regularity, as well as to conscientiousness in business, especially in money-matters, and never neglect to do instantly, without procrastinating or putting off, any account or pretence whatever, those things which your reason, your science, or your experience tell you *should immediately be done*. Never off 'till to-morrow, any one thing, whether trifling or important, that you can possibly do to-day. Set up in your heart, and continually keep in view the standards of knowledge, virtue, religion, universal benevolence, health, and long life! Worship constantly at those shrines, and go through the chequered paths of life rejoicing. For this life, and this world and their truest pleasures,—to a rational, intelligent, and benevolent man are well worth valuing and enjoying. For my own part, by abstaining totally from animal food of every kind, from flesh, fish, and fowl, and from spirits, malt-liquor, foreign coffee and tea, &c. living entirely on pure vegetable food, such as balmy new milk, whey, butter-milk, good bread and cheese, a little new-churned butter, rich ripe fruits, mild succulent salad vegetables of every kind, potatoes, turnips, and the rich milky farinaceous grains, such as wheat, flour, oat meal, rye, barley, rice, &c.—by sleeping on a sweet straw bed with all the windows of my room wide open the whole night, summer and winter, in the very worst, as well as in good weather; by breathing constantly the cool, open air, by fasting every Sunday and by washing my body and limbs every night and morning with cold water, and above all, by drawing from the mad world, into the elysium of retirement, philosophy, and religion, I expect to live till I am at least an hundred and fifty years old, and to live all that time, and even in the few hours in which I sleep, in robust health, in clear, steady, high, intellectual light, and in a world as good as a heaven upon earth; and as it were, in the all-fostering, all-blessing arms of my all-gracious, all-mighty, and most glorious God!!!

Do not sleep every night with your wife, or with your husband, (if you have one) but let there be two beds in the room, or rather sleep in separate apartments; and at all times be seldom and moderate in your conjugal sleep; for sacrifices of health and strength, such pleasures frequently involve, certainly are; for no person of either sex who begins too soon, and indulges too often in venereal pleasures, can be either healthy, happy, and strong minded, or long-lived. They must crawl and drag on but

a weak, a tremulous, a disreputable, and a wretched existence. Sleep in
of your largest rooms, upon a hair mattrass, or rather, on the tick of a
ter-bed, filled with clean, sweet, dry wheat or oat straw; among which
be mingled, if you please, a few handfuls of lavender flowers, rose
s, baum, sage, thyme, or mint, all finely dried. Do not sleep with a
of bed-cloaths, lie light, but comfortably warm; and let not your bed
made up as soon as you get out of it; but let your bed and all the bed-
ths be spread abroad daily, and all day exposed to the sun, or to the free
air. All your wearing apparel too, as well as your bed-cloaths, should
ung on lines, to blow about day and night, in the wind and sun. Thus
they be penetrated with health, and perfumed with the breath of God!
white spotless linen or cotton freely exposed to the open air, attract all the
t, balmy, and healthful odours and influences of both heaven and earth.
ou must not have any curtains to your bed or windows, nor any closed
low-shutters. admit freely the cool air (by having all your windows wide
) all day into your room, and the light of sun, moon, and stars through
glass by night, if you are foolishly and fatally determined not to have
a wide open: and having washed your face, neck, hands, arms, feet, legs,
ate parts, and fundament, with pure cold rain, river, or soft open spring
er, go to bed every night between nine and ten, and rise at four or five
ock every morning, in winter as well as in summer; and having again wash-
d those and the neighbouring parts, with very cold, or even in some circum-
ces, with warm water, drink a cup or two, or a small glass of cold water,
at an apple, an orange, a biscuit, or a bit of bread; throw wide open all
windows, and let them remain so all day long, summer and winter, in
inds of weather, even in the coldest and most stormy, or in the thickest
. Go out into the garden or fields as soon as you rise, or if you stay at
e, go to the open window, and pump, open, and cleanse your lungs, by
ving in and forcing out for several minutes, and with great violence, the
at cool air (bellows-like) by which that *Phlogiston*, or *Mephitic* poisoned
which heats, irritates, inflames and obstructs the lungs, is discharged,
the whole mass of blood ventilated, cooled, refreshed, liquified, and
nated. Then in winter, or in very cold weather, light a good fire, read
bible, or any well-written book on natural philosophy, astronomy, history,
an prudence, moral, entertaining and instructive stories, especially eastern
gories, &c. and accustom yourself to have all the windows of your parlour,
ommon sitting-room, continually open—in warm and in cold, in wet and
in foggy winter weather.

our cloathing must be suited to the season of the year; but at all times
asy, free, and loose. Let nothing pinch or be tight about you; go ra-
too cold than too warm in your cloathing; and prefer coarse white linen
otton garments, to those made of vile animal substances, such as wool,
her, feathers, &c.

reakfast by eight or nine o'clock, on brown bread or milk, or water; on
er-gruel and bread, perhaps with the addition of a bit of sweet butter,
a large spoonful or two of honey in your gruel. Breakfast sometimes on
et oranges, on raw or roasted apples, on sallads, either garden or corn,
ressed, quite simple as they grow; on bread and cheese, good potatoes,
ed or roasted, rice milk, or on a plate of any kind of ripe mild fruit,
as strawberries, gooseberries, rasberries, currants, black, white, or
red;

red; pears, peaches, very rich plumbs, grapes, &c. Eat some bread, and drink a glass or two of pure RAW cold water after them if you chuse it.

When you eat gruel, oat-meal porridge, or halty-pudding for your breakfast, dinner, or supper, make it with half wheat flour and half oat meal,—and equal parts of water, and of new milk, rather than all of one or all the other, and let every thing be cooked hastily, and in an open or uncovered silver, tin, iron, or earthen vessel. Those who wish to have a strong body, a firm brilliant mind, or to retain a blooming youthful appearance, and to live very long, must eat and drink every thing as cold as can possibly be procured; always remembering simplicity and moderation in every thing; and abstaining from foreign tea, coffee, and all strong liquors.

Employ the forenoon in following business, in attending diligently to your profession and necessary avocations, and in making your parents, your wife, your husband, your children, your friends, your relations, and your servants, even the meanest and most unworthy of them, happy. But let not your smiles, your advices, your generosity, your kind and obliging office and attentions, be confined to your own family, or friends—No: Try to bless and make happy every one with whom you meet, come near, or associate, either by chance, inclination, or business;—for believe me, my dear friends! that in proportion as you make all other people happy, you will yourselves be happy. Be likewise very kind and merciful to all the brute beasts in the creation, especially to those of the more domestic kind, and of your own household. Nourish, protect, and cultivate a friendship as it were, with every fowl, bird, beast and fish that belongs to you, or that you come near: Those poor, sweet, innocent, and perfectly intelligent creatures will all bless you with their whole hearts;—they will implore and draw down blessings on YOU and on yours, from the common Father of the Universe! whose tender mercies are over all his works! who sees in secret, and who will reward openly and eternally, every good deed, and every merciful act. Thus will your breast be turned into a Heaven, in which God and his good angels, and his light and his love will for ever dwell, and you will then enjoy that peace, that sweet and sacred peace! of which foolish, gross, cruel, sensual people can have no conception, and which all the men, and women, and things, and vicissitudes of this world, can neither give, nor take away.

If you are blessed with children, my friends, be not too anxious about amassing and leaving them large fortunes, or great riches; give them good education, and inculcate upon their minds good principles and examples of virtue, industry, meekness, humility, temperance, regularity, moderation, and self-denial;—and inspire them with the laudable desire of attaining knowledge by books, and conversations with wise and good people;—of having pure, strong, healthy bodies, peaceful and serene minds, and of living in the world, a life superior to the gross, vulgar, vicious, and intemperate herd of mankind; and these will be sources of far greater and more lasting happiness to them, than all the riches, honours and pleasures which the world can bestow; nor will they fail of being happy here—thrice happy hereafter, and their souls will bless you for such virtuous precepts, habits, and examples, through time, and through all eternity!

Dine at three or four o'clock; I mention this late hour, that you may eat no supper, or at most a bit of bread and a drink of water, an apple, an orange, a little undressed sallad, a boiled or a roasted potatoe, and a glass of cold pure water. At dinner eat rather sparingly at all times, and always prefer

er the vegetable substances, especially young, mild, raw, succulent vegetables, good bread, good potatoes, boiled, or roasted, and any of the preparations of the farinaceous grains, such as of wheat flour, oatmeal, rye, barley, rice, sago, &c. to flesh, fish, or fowl. Never eat boiled cabbage or colliflowers, nor perhaps boiled greens of any kind. In boiled vegetables, and steamed or boiled water, there is no life or spirit; they will flatter your senses, relax, sour, distend, and puff up your stomach and bowels with wind, torment you with acid belchings or cholicky gripings. Plain puddings commend;—apple-pyes too, and other fruits, bread and cheese, turnips, and eat like potatoes, with the skins on, &c. and pure cold water, and water, or cold water mixed with a little wheat flour or oatmeal, or strong infusion of bala and sage—or milk, whey, or butter-milk, will be your best drink.—If you must eat flesh, let it be that of the fowls, or of sea-fish—But I would advise you to abstain from flesh, and fowl, for at least a year or two, if you labour under any foul chronic disease, or till you are perfectly re-established in your health, if not for do not degrade and bestialize your body, by making it a church-yard or burial place for the corpses of innocent brute animals, clean and pure, healthy and diseased, foully fed, tormented, and at last violently murdered. Besides, it is impossible for us to cram daily into our stomachs putrid, corrupting, and diseased animal substances, without becoming obnoxious to horrors, dejections, remorse, and inquietudes of mind, and to foul diseases, swellings, pains, sores, corruptions, dissolutions and premature deaths, all of which are the necessary and inseparable consequences of close hot feather beds, and of all unnatural, gross, and inordinate indulgence, in eating, drinking, and communications. For nothing in nature is annihilated. Whatever we sow, that also must we infallibly reap. I said to myself, if innocent animals must be murdered, and put out of the world, for fear as ideots pretend, that they should be too numerous, I beg pardon of the executioner than me may be found to butcher them, and rather burying places for their mangled corpses to rot in than in

either no supper at all, or sparingly of fruit, salad, good bread, and sweet butter or milk, or rather pure cold water;—and having washed and rubbed wholly and partially your body, private parts, and fundament, with warm water, recommend yourself humbly, yet affectionately, gratefully, and cordially to God,—through the all-blessing, and all-predominant, Jesus Christ! his eternal Son! the Lord and Saviour of the world—go peacefully and thankfully to your chaste, sweet, hard bed, at ten o'clock, and spring up at three, four, or five o'clock every morning in winter; and having washed again all over, and worshipped in an affectionate, enlarged, elevated, and intense mind—run through every day, the same rational course that I have, as above, most cordially recommended, and my own happiest practice and experience, recommended to you. My friends! as nature delights in variety, as well as in simplicity, vary your exercises, amusements, scenes of life, and residences. Indulge as much as possible in music; and always prefer walking to riding on horseback, or carriage; for no species of exercise, but walking, is in my opinion, natural, and innocent. Accustom yourselves, especially when you walk or ride, to sing, or to repeat beautiful and sentimental passages of our best authors in verse or in prose; but especially beautiful, pathetic, and sublime passages

ges of the sacred writ! for in the holy scriptures are contained all health comfort; in them are the pure eternal fountains which refresh and invigo-
 the body—which elevate and expand the mind!—and they are the paths which
 lead to peace and honour here, and to elevation, happiness, and glory in fu-
 ture states of existence!

But, after all, my dear friends! if by long and deep-rooted habits, or
 the force of temptation or of ridicule, you cannot strictly and continually
 serve all the above directions, as to regimen, &c. you must conform to them
 much, as nearly, and as often as you can; your greatest difficulties will be
 first setting out; but persevere, and you will assuredly enjoy perfect and un-
 interrupted health, obtaining the approbation, the love, and the admiration
 of all sensible and good men and women, and likewise, of what is of far greater
 importance—the approbation and gratulations of your own conscience
 which is certainly the approbation of God!!!—to whose love, direction,
 protection, I earnestly and most affectionately recommend you, my ge-
 neral reader, and the whole human species.

TEMPLE OF HEALTH! LONDON,
 In Pall-Mall, near the King's-Palace.

JAMES GRAHAM M.D.

MAY 25th, 1784.

So much for regimen, and for the regulation of your general conduct thro-
 out a life, which will *comparatively* be angelical: I now proceed to give you a
 short and inadequate account of my cabinet of approved domestic medicine
 which I boldly and truly aver to be, without exception, the safest, chea-
 rest, and most efficacious in the world; and a very great blessing to persons of
 every rank, from the highest to the lowest stations. But at the same time,
 I beg to assure you, that simplicity, moderation, abstinence, and judicious use
 of the most natural remedies are far better, safer, healthier, and more natural remedies than vomits, pur-
 ges, or violent evacuations of any kind: and to exhort you against “falling, thro-
 in-
 ugh intemperance or vice, into the hands of the physician;”—abhor the expensive
 and deadly farce of apothecaries, and the tortures of tortured chymicals.

1st. **I**MPERIAL PILLS! or Universal Family Medicine: being a
 simple and absolutely infallible cure for all bilious, gouty and rheumatic
 complaints, however complicated or blended in the blood, or however long
 and deeply rooted in the constitution. The title of Imperial was given to
 to mark their high and decided superiority over all the analeptic, Stomach
 or Stomach pills, Daffy's Elixir, magnesia alba, and other alterative
 opening medicines that perhaps ever were invented, or which are now
 in the world. In all weaknesses, oppressions, flatulencies, cholicky gri-
 vings, want of appetite, stitches in the side, and windy distensions of the
 stomach and bowels, especially when those uneasy and tormenting complaints
 proceed from venereal relics, scorbutic, gouty, rheumatic, or bilious humours
 fretting, corroding, and irritating the nervous coats of the stomach.

ls, souring the food, and preventing easy balsamic digestion; or from acidities, crudities, and indigestions, occasioned by full and foul feed-
on fish and other animal food, excessive drinking of strong and bad
spirituous or malt liquors, foreign tea, &c. or from heats and colds,
feits; irregular and late hours as to sleep; want of fresh air, due exercise,
iritation, &c. &c. In all such cases, the Imperial Pills are constantly
to give immediate relief, and by a regular and gentle perseverance in
the use of them, a perfect and lasting cure will assuredly be obtained.

Graham, from long and very extensive experience, from the daily en-
g tale, and from the praises and continual sending for more of these
by every one who has once used them, ventures to assure the Public,
only before God! and upon his honour, that they are, in his opinion,
felt, best, and most efficacious opening family medicine in the whole
for effectually curing all the above diseases and complaints; and he
offers Ten Guineas to any person who takes them properly, if they will
not declare that they have found no benefit from them. No person who
values these most precious and most efficacious of all other pills in the
world will ever be without them. The Doctor is persuaded, that even the
best person in England who is subject to any of the above complaints or
feels, and who has ever used the pills, will rather pawn or sell their
house, or even go without their usual food or drink, than be without these
pills in their house, or in their pockets, as they may be taken in the coldest
weather, and even when using the cold bath, at all times, and
in any circumstance whatever, without any danger from cold, ordinary
drinks, &c. In reality these pills are *unique*; they are possessed of vir-
tues which no other laxative medicine in the world possesses; for they never
disturb the body in the least costive, which all other purgative medicines do.
It is well known, that whatever medicine or food causes evacuation by stool,
diminishes or lessens the quantity of urine and perspiration, at the time of
operation; and the same of diuretic medicines, which always check eva-
cuation by stool, during their operations; but these Imperial and most pre-
cious pills promote and increase the discharges of both stool and urine, at
the same time, most easily, most plentifully, and without the least disturb-
ance, straining, or inconveniency of any kind to nature, or to her
functions and operations. It is very remarkable that these Pills give
a pleasant savor to the excrements, and the fragrant odour of the sweet-
est of the sweetest roses, lillies, violets, and wall-flowers, to the urine.

The learned, opulent, and truly humane Governor H. who, for several
years, has bought vast quantities of the Nervous Æthereal Balsam and
Imperial Pills, sent a few days ago from Bath, for six guineas worth of the
same; and his Excellency in his polite and obliging letter declares, that
these are the mildest, safest, and most efficacious medicines he ever in his life
used. And this flattering acknowledgment is corroborated by the
testimony of a high Dignitary of the Church, and of thousands of persons
of high credit, and sound judgment in London, and in various parts of
the three kingdoms, as well as in the East and West Indies, and America,
who have used them, and who will never be without them in their families:
in short, no person who once uses them, will ever, on any account, be
without them, and their whole soul will for ever bless Dr. Graham for thus
recommending them, and the following Medicines.

ANTISCORBUTIC ESSENCE! Or the Universal Sweetner
B and

and Purifier of the Blood and Humours!—for the safe, speedy, and infallible cure of all scorbutic, leprous, scrophulous, rheumatic, and even cancerous disorders, however complicated, hereditary, or rooted in the constitution. Scorbutic eruptions, pimples, sudden chills and flushings, and sore eyes, discharges of matter from the ear, St. Anthony's fire, tetters on the face and other parts, which appear redder and paler, better and worse; ringworm, scald heads, or the most inveterate itch, scurfs, scabs, blotches, itchings, and inflamed, hard, and bleeding lumps in the flesh in consequence of scratching; spongy, and bleeding gums, and even when the sharpness, saltness, and foulness of the humour has eat down the gums from the teeth, loosening and rotting those MOST USEFUL ornaments, and occasioning little sores in the mouth, throat, and tongue; piles, fistulæ, swelled and knotted legs, and old callous ill conditioned sores; in all scrophulous swellings and ulcerations of the neck, throat, and joints of the limbs, even when the disease has affected every gland and joint in the body, and where many bits of bones have exfoliated, and the disorder has wasted the patient to a skeleton, and affected the lungs themselves, this most powerful, and most excellent essence, assisted externally by the Vegetable Balsam, has speedily and radically cured all the sores and swellings, restored the worn-out patient to perfect health and strength;—and these two medicines *never have AND CANNOT FAIL*, judiciously and perseveringly used, to cure most radically and lastingly, leprous disorders, even when the miserable victims have been covered with scurf and scabs all over, from the top of the head to the toes, and where every other human means have been tried in vain. This admirable and most precious essence may safely be taken on sea or land journies, in the coldest and wettest weather, and requires no confinement, and only a regimen of diet, simple, mild, and moderate.

3d. VEGETABLE BALSAM! an external application for curing, cleansing, and healing every outward malady to which the body and limbs of human beings are liable. All red and rheumatic painful swellings, all itchings and inflammations; all scorbutic pimples, and leprous sores, scabs, scalds, tetters, ring-worms, and the most inveterate itch; worms on the face or nose—all disorders of the private parts and fundament, such as venereal swellings, foulness, smarting, erosions, ulcers, piles, and fistulæ, and scurfy swellings, discolouring, and old sores of the legs and feet; and every short every foul, fulsome, or unseemly appearance on the external parts of the human body and limbs, are instantly relieved and altered for the better both to the sight and feeling, and was speedily as the nature of the disease will admit of, most safely and most perfectly cured. No poultice whatever should ever be applied to any part, without more or less of this astonishing and most precious Vegetable Balsam in it, or on the top of it. It will wonders by one single application. It makes the reddest and foulest part cool and pale as the breast of a chicken, and altho' there is not one particle of that deadly mineral, lead, in the composition, yet it is peculiarly viceable in all the cases in which Goulard's Vegeto-mineral-water, pomade of Elder, and white lead ointment, and cerates are recommended and used. It instantly eases, and very speedily cures all itchings, soreness, lumps, worms, and piles about the fundament; and wonderfully cools, and heals, and cures up the parts that have been ravaged, and eat down by the small-pox.

4th. ÆTHEREAL AMBER!—a balmy aromatic penetrating ointment application; which often instantly eases, and frequently perfectly cures rheuma-

matifms, spasms, cramps, PALSIES, old gouty callous swellings STRAINS, pains, weakneses, and wastings; and all stiffness, contractions, and rings of the sinews, and feebleness of the joints; and weakneses, spasms pains of the head, neck back-bone, and loins, as well as the sciatica gout, and limping or leaning to one side, through too fast growing all strains, cramps, spasms, and old pains and weakneses. The rial Amber has not its equal in the whole circle of nature.

PEARL ESSENCE for cleansing, evacuating, and healing all , cankers, cancers, and foulnesses of the mouth, tongue, and throat, or the certain cure of all pains, and foulness of the teeth and gums. Few times using it effectually cures the most severe tooth-ach, and the gums that bleed and have been ate away from the roots of the making the gums plump, firm, and of the fine coral colour; it the teeth beautifully white, stops all decay and rottenness, and fastens is are loose, and as are apt to fall out, without pain. The most offen- teath is soon made delicate, fresh, balmy, and sweet; and the injuries mercurial medicines, common tinctures, powders, and other dentifrices, or applications to ease the tooth-ach have occasioned, are as far as it ble, speedily and effectually remedied. For all these desirable and valuable purposes the Pearl Essence (which is chiefly a vegetable prepar-), has not its equal in the world, as many of the principal nobility entry of these kingdoms, have long most happily experienced.

NERVOUS ÆTHEREAL BALSAM! or the balmy bracer of weak and relaxed fibres; being a restorative æthereal oil or strengthening , for renovating and nourishing decayed and worn out constitu-

If the reader can conceive of the richest, purest, and most strength- parts of all the cordial, bracing, and nourishing things he is acquaint- in nature being extracted, purified, exalted, and concentrated into a compass, by the irresistible powers of pure æther, solar heat, electrical or celestial fire; he may also conceive of the nature and ries of this most precious balsam, which instantly cures all those lesser s complaints, occasioned by tea, coffee, bad wine, and pernicious spi- and gross malt liquors. In palsies, faintings, lowness of spirits too, d-ach, tingling of the ears, dimness of sight, loss of memory, apo- convulsions, hysteric fits, inward sinkings, emptiness and decays of ; and in all those tormenting lingering fevers, heats, and chilli- and in those tremors and quiverings of body, and restless anxi- tarings, dread, horrors gloominess, discontent, and unsettledness of and despair. when there is no real or apparent reason, but what pro- from an irregular circulation of the blood and animal spirits, or from debility, or relaxation of the nervous system, this æthereal balsam ways be found of immediate service, and by a gentle and persevering, of it, and a few of the imperial pills, a perfect and lasting cure will in be obtained; because by these two medicines the blood and juices are , sweetened, tempered, and brought to a pure fluid state; while the re braced up and strengthened; the genial vital warmth promoted; mal spirits increased and invigorated; and the nerves sheathed, non- fleated, and firmly coiled up. Low, nervous, and putrid fevers, en been cured by it when the patient has been senseless and in the ticle of death. Indeed the nervous æthereal balsam, has been for ears acknowledged to be by very far, and without exception, the

most exhilarating, antispasmodic, bracing, restorative, strengthening, and consequently antiseptic medicine in the world—infinately superior to tea, coffee, the common tinctures of the bark, valerian, castor, saffron, lavender, &c.—and infinitely more cordial and mild than the burning inflammatory salt, and fiery foetid spirits of hartshorn, eau de luce, sal volatile, and all the liqueurs, drams, and cordials, foreign and domestic, which only bewitch and give a temporary relief, which must soon give way to additional horror, darkness, dejection, and despair;—whereas this most precious Æthereal Balsam, acts like a fresh and judicious supply of fine oil, to an exhausted expiring lamp, or like the genial comfortings of a summer sun, but producing no commotion or other sensible operation, than a more genial and brisker flow of the blood and animal spirits,—and that species of permanent contentment, thankfulness, and benevolent gladness of heart, which makes us happy in ourselves, and agreeable to all about us.

7th. PECTORAL BALSAM! for Colds, Coughs, Asthmas, Consumptions, and all the disorders of the breast and lungs. It is chiefly by God's blessing on the use of this mild, rich and restorative medicine, and by attending to the advices given with it, that Dr. Graham is daily more successful than any other physician perhaps without exception in the world, in curing Asthmas, Consumptions, Coughs, Wheezings, straitness and tightness across the breast, hoarseness and loss of the natural voice: and it is most happily and most thankfully known to many hundred persons in this island, that Dr. G. with the Divine blessing, has cured, radically cured many, many persons, male and female, in deep declines, when the lungs have been evidently ulcerated, and when they had been given up for dead by their friends, and by the most eminent of the medical faculty. Every week, indeed, he has the exquisite—the inexpressible pleasure of seeing or hearing of amiable, worthy, and useful persons being snatched from the grave, and restored to themselves, to their friends, and to all the blessings of life and good health, by the judicious and persevering use of this pectoral, healing and nourishing Balsam! and by the use of the pectoral herb and other things recommended in the printed directions given with each bottle.

A common cold, cough, spitting, and soreness of the throat, breast, and lungs are cured in a few days by this sovereign Balsam; and the more confirmed and dangerous diseases of those vital parts are instantly relieved and frequently soundly cured, by persevering for the necessary length of time in its judicious use: even when in the Asthma the patient, choaked with phlegm and convulsed with spasms, cannot lie down at all in bed, and in pulmonary Consumptions, when vast quantities of matter are spit up, when the ulcerated or adhering lobes will not suffer them to lie down at all, especially on one side, and when coughing and night, or rather morning sweats, debility of body, swelled legs, hectic cold shiverings, burning fevers, and universal weakness, indicate a speedy dissolution and release—even in these hopeless and in general remediless cases, the Pectoral Balsam always relieves, lengthens out comfortably the patient's life, and often (assisted as above mentioned) completely cures the astonished and delighted patient.

8th. SOLVENT and EXPELLER of the GRAVEL and STONES. This balsamic and æthereal medicine affords the most speedy and most certain ease and relief in the above most excruciatingly painful and most dangerous diseases. Besides the great number of very extraordinary and well-attested

es in the above cases, that appear in my books of cures, a respectable woman a few days ago brought to me about two tea cupfuls of redish kland, which three doses of this medicine brought away from her, after a large quantity of skins and white matter, and she is now perfectly free from the violent agonies of pain, straining, and frequent needing, which she her cries and mourning extremely dreadful to even distant neighbours, as well as to her own family. In most painful and imminently dangerous pressions and incontinency of urine; in excruciating pain of the back on least motions; in forcings and dreadful strainings to evacuate a spoonful or even a few drops of urine,—purulent, bloody, skinny, and mixed; in spasms, palsies, rawness and sore sponginess of the neck of the bladder; in the confirmed stone or stones in the bladder, this instantly and most successfully penetrating and searching medicine, never fails in giving relief and seldom fails, if long and judiciously continued, to promote a comfort or at least a comfortable cure.

17. BRITISH DROPS! a safe, speedy, radical, and infallible Specific note against the venereal disease in all its stages and degrees, from a simple injury, to the most complicated, most confirmed, and most tright-ox; without salivation, hindrance of business, restraints, or confinement, have been abundantly and decidedly proved by the happiest and most extensive experience of many years: for it is well known that for several years Dr. Graham has made this universal and all-destroying malady, and weaknesses of the parts of generation of both sexes his very particular study and that he has far more extensive, and more successful experience in this line than any other man without exception, in the world! one single dose of the British Drops, inwardly taken, and of the Vegetable Balsam, outwardly applied, generally cures completely a recent and slight injury. All public and private medicines in the world, are either trifling and ineffectual, or harsh and deadly, when compared to the mildness, speediness, and medical certainty of these extraordinary and most precious drops!—they never gripe or tear the stomach or bowels, nor affect the mouth or throat as the deadly saline preparations of that dangerous mineral, mercury, which are daily administered to the ruin of the best and strongest constitutions, and to the loss of thousands of valuable lives daily, in one part of the world or another: for although a patient may not die immediately from the operation of that wonderful, almighty,—yet, as it is most commonly considered, most deadly mineral, it nevertheless proves the primary or principal cause of the most distressing weaknesses, and of those low nervous diseases which wear out life with the most tedious wretchedness, or of consumptions, nervous atrophies, dropsies, palsies, &c. which put a premature untimely period to their existence. No: these admirable Drops, are at least a million times more valuable and more important to the health and happiness of mankind (if properly and universally used), than any very or addition to the materia medica that ever dignified the healing art: they are so gentle, benign, and friendly to the human frame, that while they eradicate, and expel the miasm, virus, or venom, which twists and tortures so obstinately about every nerve and fibre in the whole frame, con- g the blood and juices, and blasting health, vigor, beauty and —these most powerful, and most precious specific drops comfort and soothe the nerves, preserve the balmy texture of the blood from being dis- broken down, removing effectually all obstructions, and inducing that

that free circulation of the blood and animal spirits, and that harmonious and reciprocal action of the solids and fluids upon each other, which at once constitute good health of body, serene, lively, gaiety of disposition, and permanent happiness of mind!—and are so innocent, that they are daily taken by infants, and by the most delicate women during the whole course of their pregnancy. No prudent gentleman who has reason to be suspicious and uneasy in his mind, and who has an eye to marriage, and to an healthy offspring, should neglect to go thro' a longer or shorter course of the British Drops, to eradicate every latent particle and tinge of this vile lurking disorder, and of the following most rich and precious Bracing Restorative Balsam to expel and repair the ravages of the mercury they have taken, and to strengthen and rejuvenate their vitæ powers; to fortify, embalm, and animate their constitution, and in short, in all cases of latent infection, gleet, impotency, weakness, debility of the mental faculties, and doubting anxiety and apprehensions of mind: This richest of all medicines that ever was or ever perhaps can be prepared by human art, ingenuity, and experience may be called the fountain of life! the rock and foundation of bodily health! and strength! and a most genial and steady sun clearing and illuminating the intellectual faculties!

10th. The BRACING BALSAM! or Restorative Oriental and British Balm for the effectual cure of gleet, seminal weaknesses, debility, and impotency in men; and for the whites, bearing down, floodings, weakening miscarriages, and barrenness in women. This sovereign restorative medicine being perfectly safe and friendly to the human body, may be taken at all times, and under every circumstance, in larger or smaller quantities, as oftener or seldomer, as by experience the patient finds best. In general, a tea spoonful twice a day, in a cup of cold water, milk, or any generous white wine, such as tent, sack, canary, mountain, madeira, or raisin wine will be sufficient: but in cases of great weakness, wasting and sinking, and excessive drains and discharges in either sex, even double the above quantity may be taken. In slight cases, ten or twenty drops on a lump of sugar, in a glass of capillaire, two or three times a day, will be found to agree best to produce strength, and firmness, spirits, braced nerves, and balmy permanent vigor in the genital parts of both sexes.

Although that all gleet and seminal weaknesses in both sexes, proceed from frequent, latent, ill-cured, or neglected venereal infections, or from loads of the harsh preparations of mercury, salivations, frequent and violent purging, too early, too frequent, or excessive straining in venereal pleasures, or from mere weakness and simple relaxations of the parts:—though, I say, that all such cases are completely cured, and firmly brought up, by a prudent, persevering use of this most strengthening and most restorative Balsam, yet its good effects have been transcendently manifested in restoring to bodily health and strength, and to mental serenity and comfort those unfortunate persons of either sex, who have ruined their constitution and debilitated, nay almost obliterated their mental faculties, by that cursed vice, self-pollution, or secret selfish venery, which is the curse of schools, and the deadly bane of thoughtless inexperienced youth: first, it brings them into that abyss of weakness, horror, despair, and wretchedness, in which a patient and persevering use of this precious Balsam, assisted by air, exercise, sweet hard straw beds, very early rising, cold-bathing,

ch vegetable and milk diet, and eternal forbearance, so effectually and happily raises them!

With. CEPHALIC POWDER! a safe, speedy, and in general certain for fits, spasms, lowness, horrors, moping melancholy, and all violent convulsive, and other nervous affections, whether of the fainting, hysterical, argic, apoplectic, epileptic, and maniacal kind; but especially for periodical convulsion fits of long standing, and that have resisted all other means. This rich, mild, steady, antispasmodic, and mind clearing illuminating powder, gives immediate relief, and by the patient's prudent, and persevering use of it, generally perfectly cures and prevents any return of the above most dreadful, most shocking, and most dangerous of the diseases to which poor mortals are liable, even when attended with some mazeness or giddiness of the head, sleepiness, low nervous atrophies, torpid stupidity of the mental powers;—when all the animal faculties are impaired by a gradual decay or benumbing of the vital *flamina*, when the nervous system is become dry, shrivelled, relaxed, and tremulous,—when the mind is become a wild black chaos of anguish, horror, and despair;—when life itself a burthen,—a weary and painful load that the miserable patient would gladly, nay sometimes, impiously and fatally ventures to lay down.

B. While the person is under a course of the above powder, it should be omitted, and some of the Nervous Æthereal Balsam should be taken for several days before the change and the full of the moon.

With. ÆTHEREAL AMBROSIAL QUINTESENCE of GOLD! HONEY! ROSA-SOLIS! or Sundew,—for nourishing and rejuvenating the body, quickening and illuminating the mind, for preventing and remedying the decline and evils of old age, and most happily lengthening out human life to the longest possible period of mortal existence!

The discovery, right preparation, and perfecting this most noble, most divine medicine, were Dr. Graham's chief and indeed favourite study and business for upwards of ten years. He pursued it with all the ardor and enthusiasm, and with all the confidence of success! and it was chiefly from the view of bringing this favourite project to the highest excellency of perfection and usefulness, that he hesitated not to expend upwards of twelve hundred pounds sterling, in constructing and embellishing an Adepti-alchemical, Medico-electrical, and Philosophical Apparatus, infinitely superior to any thing that now is, or that ever was in the world.

This most generous Æthereal Medicine! may with philosophical truth, and hermetic correctness, be called potable gold! condensed light! a magnetic essence! the mild and harmonious matter or soul of the elements! the quint-essential spirit of the universe! and is in reality a compendium or concentration of all the balmy aromatics that the four quarters of the globe produce!—an abstract and aggregate fixation of the astral or celestial influences! and in a word the most precious secret of nature and philosophy agreeable to the true principles of the hermetic and rosicrucian philosophers! all of whom! by the divine blessing on this perfection of humanity, prolonged their existence on earth many centuries, and the prophet—the sublime Artephius! (well known to the learned) extended his life to one thousand and twenty-five years!—

It is well known, that in all countries, and in all ages of the world, the most, richest, and most wonderful medicinal virtues have been ascribed

ed to gold! and no one has attempted to deny, what every one knows to be true, that gold is the most fixt, perfect and *incorruptible* substance in nature that mankind are acquainted with. It is malleable and ductile beyond all other things in nature; it never rusts nor is the least altered in its appearance, when pure, if exposed to air, &c. for even the longest space of time; and when it is put into a glass house, or into any other furnace, and acted upon for twenty years together, day and night, by the most intense fire that human art can raise, it comes out pure, perfect, and unaltered, without having lost the thousandth part of a grain of its original weight.—This most precious and most perfect miracle of nature!—this visible type or emblem of the incorruptibility and immutability of GOD HIMSELF! could never have been produced or created, and so transcendently dignified by the supreme, infinitely wise, and infinitely good God of the universe! for no other use than as a medium of traffic, to pass from one vile, ignorant, avaricious hand to another, when all the purposes of commerce can be answered by paper or by the baser metals, &c. No. The great and good Sovereign Creator and Preserver of the universe, who creates nothing in vain, and who hath kindly impressed upon every animal, and plant, and mineral, and thing, a true signature of its design and uses!—signatures perfectly legible and intelligible, to those humble, wise, pious, and patient souls, who take nature and the divine light for their guide and who reverentially and from good motives, dive into and explore, the great mysteries and designs of providence! that are hid from vulgar, presumptuous, and carnal eyes. Thus gold! the most perfect, and the most equal in its parts, of all the visible things that God hath created, gives forth its transcendent and divine qualities to a proper menstruum, and consummate art, as the most deeply and most humbly learned adepts in alchemical science in all ages have happily found, and most thankfully and soberly experienced; by its instantly killing all disease, harmonizing all discord, inducing equality and a due temperament in and between the solids and fluids of the human body in which good health consists;—cheering and illuminating the mind, warding off the decays and evils of old age, and most happily lengthening out human life to the very longest possible period of existence, longer or shorter, according to the stamina or constitution then received from the parents and progenitors from whom they sprung. But the pride, the presumption, the vain and false refinements of modern medicine and philosophy, who have taken the darkness of meer human reason for their light, and the amusing jargon of scholastic system, and hypothesis for their guide, have wandered from the divine light of purity, simplicity and eternal truth, and not less fatally than foolishly, have departed from the *very obvious*, all blessing simplicity of nature, and have impiously and abominably dared to force her if possible, to bend and to act according to their own whims, and *unnatural* customs and habits of thinking and acting.

As to the herb *Rosa Solis*! or Sun-dew, all the wise and venerable ancients have agreed that it is dignified with characters and virtues above the whole vegetable world, and peculiar to itself alone!—In it seem united and comprehended the force and healing virtues of all medicinal things: and the greatest alchymists, philosophers and physicians, and especially the sublime Rosicrucian Fraternity, have bound themselves by the most solemn and tremendous oath, not to utter or divulge in their books or writings the preparation of their *Aurum Potabile*, their *Liquid Soul of Gold*! or the mirable *Quintessence* of this Sovereign Herb! in order that kings and

ts, and ministers might not live for ever, needlessly and wantonly taxing
 resting and massacreing the idiot people; nor the more opulent and
 ty priests and churchmen to fleece, laugh at, and keep in ignorance,
 or silly filly sheep.—Upon Rosa-Solis, the glorious sun! which is the life,
 soul the joy, and the illustrator of every thing in this vast inconceivable
 em, both animate and *inanimate* (to speak according to our narrow compre-
 hensions and blindness, for every thing without exception in nature is in reality,
 endowed with both life and motion)—Upon this herb on places of the earth re-
 ceive from all human art and disturbance, I say, the thrice glorious sun sheds
 most genial beams, and pours out his most vital and salutary influences, as
 both upon the diamond in his secret bed; and upon gold in the veins of
 mine; in such a measure, and in such sort, as he himself surmounts and
 is all other planets in the heavens. All curious and deep learned botanists
 naturalists know, that this herb is decked with another colour, other
 es, stranger shapes, and more miraculous appearances than any other
 or plant that grows. Like the sun, its colour is a rich red, divided
 yellow rays or lines; its shape is like a star, its proportion like a heaven-
 planet, consisting too of seven branches; and its peculiar nature is such,
 the hotter and drier the country, and the fiercer and more vehemently
 the sun doth scorch and burn all other things, this herb, at noon-day,
 be moister and more filled with dew; insomuch, that upon one single
 will hang distinctly, above a thousand drops, as if it had been span-
 with the steam of the most brilliant water; and if the herb be struck
 a twig or rod, and a flat glass, or china vessel be put under it to re-
 ceive the liquor or dew, the sun being intensely hot, in less than half an
 hour, the hair-like fibrillæ of the herb will be fuller of dew than before;
 if it be struck even twenty times it will still be speedily laden with
 precious drops, although it cannot be seen or imagined from whence
 it arise. 'Twas these marvellous appearances that no doubt first sug-
 gested its hidden qualities and miraculous virtues. Some of the wisest of the
 ancients have thought its effects more divine than human, and declared it im-
 possible that a person should ever have any sickness or disease, ever sink into
 decay, or languish in the vale of years, who takes daily of this rich and most
 restorative medicine, but that they shall recover and retain the youthful
 vigour and perfection of body and of mind, that they enjoyed at the age of
 three years; and some have gone so far as to say, that none need to
 grow old who use it daily, when combined with the quintessence of gold, and
 perfected by the perfection of art. It is moreover attested not only to secure
 persons against low spirits, causeless anxiety, vain fears, restlessness, tremors,
 and unreasonable apprehensions, and with certainty against apoplexies,
 convulsions, falling sickness, faintings, bursting of blood vessels, consump-
 tion, nervous wallings, and palsies, but likewise to guard and defend those
 who take it, from the power of all evil and malign spirits, and from the ma-
 licious and cruel designs of their avowed or secret enemies among their own
 kind, and sympathetically to attract the benign and friendly influences
 and regard of all creatures, of good angels! and of both the visible and
 invisible worlds!

As to the balmy, nourishing, and restorative virtues of that nectareous
 and subrosial liquor Honey! it will be quite needless to speak, since they
 are well known, and so happily and universally experienced by almost
 every individual of the human race. It is the richest, mildest, most pene-
 trating

trating, and most highly exalted extract or quintessence of all the salutary herbs and flowers, that grow in the world, which are first exhaled or sublimed by the gentle and all-powerful chemistry of nature's grand operator, the sun!—from every thing that is balmy, rich, and fragrant, and then condensed and let down as it were from the bosom of heaven, on the most apt leaves and flowers, in what are very properly called ‘honey-dews,’ well known to every one who is conversant with country matters: and that this most admirable and most invaluable of all medicines, without exception in the world, the *Æthereal Quintessence of gold! honey! and rosa-solis!* is indeed a most rich, balmy, and most subtle aggregate of these most precious of all known things, is most clearly evinced, not only by the wonderfully genial, exhilarating, rejuvenating, and luminous effects they constantly produce on the bodies and minds of those who take it judiciously and perseveringly, in the decline of life, especially if their body and mind have been torn and exhausted in their younger years, but is likewise visibly and sensibly demonstrated to all the senses, by instantly communicating joy and gladness to the heart! brilliancy to the eyes!—and to the breath and urine the bright yellow colour and the splendour of gold! the rosy hue (in certain lights) of the *Rosa-solis!* and the most delightful odour and fragrancy of all the flowers, blossoms, and leaves, from which the Virgin honey and its wonderful cells or combs are gathered or extracted. No perfume that is sold in the shops is half so delicate and divine as the breath and the water of those who have the felicity of taking this most precious Quintessence!

'Tis to the ever-living, ever-operating, and all-blessing energy of this divine Quint-essence! and of the strict observance of the regimen &c. recommended in my *Guardian of health, long-life, and happiness!* a new edition of which is just published, price only 1s. that I chiefly ascribe the blooming and uninterrupted health, activity, and long life of my truly pious and ever honourable father and mother, who have lived seventy years in the city of Edinburgh, and of their twenty-six children and grand-children; both of whom, with their twenty-six children, are now all actually alive, healthy, and happy in every respect. The infinite fatigues and dangers, by sea and by land, which in most parts of the old and of the new world I have myself gone through; and the constant and extreme exertions of all the faculties of my body and soul, by day and by night, in most lines of business are well known to the principal inhabitants of Europe and of America; but I have, under God! in the course of the two last years, so invigorated, renewed, and indeed so **REJUVENATED** myself by this Quintessence, &c. that I have every reason to expect, speaking with humble submission to the will of heaven! that I shall live in uninterrupted health and strength, till I fall like ripe fruit, a hundred years hence, upon the bounteous and ever-teeming lap of *HER* from whom I sprung! and from whose womb I shall again come forth!—

N. B. As the above twelve Medicines were not endowed with their most singularly excellent virtues, and revealed to Dr. Graham, through God's blessing on his humble, long and intense study, with the design of enriching, or aggrandizing himself, or any individual, but for the benefit of the human species at large, and to manifest, the goodness, and if possible to exalt the glory of the all-wise, omnipotent, and supremely good Author of them!—Dr. G. feels it to be at once his duty, his pleasure, and his most and most lasting interest, to send them forth into the world, at price

low, as to be within the reach of even the lower ranks of the people, and dispense them gratis, to worthy objects, in cases of great danger, and of inability to purchase them.

The first eleven Medicines are sold in vials, of Five Shillings and Five-pence, and Eight-pence, and Fifteen-pence each; and the twelfth and last, the highly celebrated Quintessence, in vials of One Guinea, and Half a Guinea each; each of the Medicines being wrapt round, with most ample printed directions for using them to the utmost advantage. Indeed, the simple, natural, and most efficacious advices that are given with each of the Medicines, independently worth more than a guinea.

* All the above twelve Medicines, and all Dr. G's Books. Pamphlets, are sold at Mr. Peter Berry's and Co. in the Market-place, Manchester: as Dr. Graham is a regularly bred physician, none of the medicines that are sold by him, or at his house or apartments, pay any duty, they therefore come cheaper to the public, namely at 1s. 2s. 6d. and 5s. but when they are bought of any other person, the duty must be paid as above.

Preface to the Universal Prayer;

Exhibiting a few of Dr. GRAHAM's Religious Sentiments, and Moral Principles.

OO many persons now-a-days, ridicule the notion of praying at all.

They say, that either God governs *this*, and perhaps all the other worlds and systems in the inconceivable immensity of the universe, by GENERAL, fixed, and ever-operating laws, and that he doth not regard the concerns of mortals; or, if he attends at all to the *particular* affairs of this world, or to the circumstances of individuals, he knows best what is most proper upon every occasion, and will bestow upon his creatures such good things as he pleases, without being asked. To these things I will not presume to answer. I hope, however, that millions of rational human beings are felt, and that while this world endures, millions will continue to feel their highest pleasure and privilege, as well as their duty, daily and habitually to address their God in prayer;—those especially who have the happiness to do it with a deep and lively faith in the wonderful and mysterious, yet prevailing and all-blessing medium—Jesus Christ—the emanating Son of God—the Life—the Light—and the Saviour of the world! For my own part, I am fully convinced, that prayer is of the greatest benefit to human beings, *whether God hears and attends to them or not*. Because it is impossible for us to accustom ourselves to deplore our imperfections, omissions, weaknesses, and sins—humble and purify ourselves as in the more immediate presence of God!—enlarge and elevate our minds with exalted apprehensions of his supreme wisdom, Omnipotence, Wisdom, Purity, Holiness, and transcendent Glory—it is impossible, I say, for us to accustom ourselves earnestly to desire to pray for the spirit and habits of activity, prudence, humility, meekness, benevolence, wisdom—or even for bodily health and temporal prosperity—without being bettered in our dispositions, harmonized in our mind, freed from sickness, confirmed in health, and influenced in all our conduct,

duct, by the reiteration of such impressions and desires; and we must be led, even insensibly as it were, to take such human steps as are necessary, and most likely to procure them, by the favour of our friends, or even by our own prudence, moderation, and industry. On such grounds as these, therefore, I hold prayer to be at once our duty and our interest; and I defy the whole world of deists, infidels, scoffers, and unregenerated persons, who are thoughtlessly whirling round in the giddy vortex of fashion, of folly, and of unsatisfactory *sensual* pursuits, to disprove the force and the justice of the above remarks.

While it is universally acknowledged, that nothing is more destructive of health than wrath, pride, anger, and all the inordinate and debasing passions of the mind, it is also generally allowed, that nothing contributes more to the preservation or recovery of good health, than temperance, humility, peace, and complacency of body and of mind. For the soul of man must have a sanctuary, a rest, a support; and that asylum—that support,—that rest which it incessantly pants after, cannot be found in any thing gross, sensual, mundane, or temporal. Now, tho' that sweet rest which I have alluded to; that sacred peace which passeth all gross sensual understanding—that divine and cordial tranquility or happiness which the rational soul pants after and pursues with such avidity through life—lies far—far beyond our horizon; yet, as it may be seen, and tasted as it were, in temperance and moderation, in perfect purity, cleanness, and self-denial of body, internal and external, in religious exercises, and in enlarged views of the wisdom, power, and goodness of the Deity! I conceive that it is my duty, from medical as well as from moral motives, to present the public with the following piece of devotion, which I composed several years ago, with a view of impressing more strongly the beauty and the importance of our Lord's Prayer on my own mind, and on the mind of each individual under my own roof. It is that which I use every morning in family worship—and every evening in my own closet. I hope that some comforts and advantages may flow from it to my fellow-creatures, in public worshipping, as well as in private meditation. It is calculated for the more ignorant and thoughtless part of the world, who are wont to run over the original prayer, without attending to its beauties and importance: but I trust that this paraphrase will be found calculated to expand the ideas, to inflame the devotion, and to let out a more copious and a more acceptable flow of the good and charitable affections of the heart of the liberal and more enlightened Christian, as well as to arrest and fix the attention of the mere lip-worshipper: for, regardless of the forms, ceremonies, and tenets of the churches of England, Scotland, or Rome—regardless of every other church and persuasion, without exception, in the world, and of all the little dark, peevish, persecuting sects which dissent from them,* I have endeavoured to adapt this prayer, like the
divine

* At this my courteous reader will smile, and perhaps be desirous to know what religion I am of. For the satisfaction of such, I must tell them, that I am most inclined to be a Quaker, because they live quietly and prudently, and because they do not fight, and rob, and murder their fellow-creatures. But, in fact, I am neither Quaker, Mahometan, nor Jew. I am struck at the more than brutal stupidity of the atheist (if such there are) and I feel too sensibly the need of intellectual light and of a Saviour, and the beauty,

the original ! to the humble, good, and pious heart OF EVERY DENOMINATION on the face of the whole earth—wishing that it may give new wings and ardour to the soul in its intellectual progress, till every faculty and disposition, enlarging and refining by innocence, purity, humility, self-denial, proper

city, and all-blest effects of his precepts, to reject the doctrines of . Could I find a Church without a pale, founded on universal toleration, love, and liberality;—purged of parade, darkness, habitual sighing, groaning, grimace, covetousness, pride PRIESTCRAFT, and persecution;—permitting each individual to worship God peaceably in his own manner and according to his own conscience, while he happily enjoyed every privilege and immunity in common with those about him—I would declare myself a member of that church. True policy and genuine religion, are their objects! confined to no sect, form of worship, or country; and will at length be found to be diametrically opposite to darkness, mystery, ceremony, and compulsion of every kind. They should be permitted to stand, and to spread sweetly and silently upon every human being, like the sun and the light of heaven, refreshing, cheering, and nourishing every part on the face of the earth;—while severity, mystery, avarice, restriction, and persecution, like frost and darkness, chilling and intimidating the true principle of attachment to governments, and of goodness, elegance and philanthropy in the human breast, and blasting like the light, rooting out, and sweeping away like the tempest, every thing that is good and highly valuable—should be discouraged, and if possible exterminated for ever from the land. Indeed, to confess the truth, I have experienced, that it is of little moment where, or among whom we worship, how we are habited, or whether we sit, stand, or kneel. Often, when I have found my affections cold, and my mind absent when kneeling; sometimes in walking, even among scenes of misery, my soul has melted, and I have been present as it were with God. In standing, in the morning prayer, or psalm singing, as some churches prescribe, I have made great progress in godliness;—and in solitary meditation my soul towards the Deity has been transported with admiration, gratitude, and love. In a private devotion my mind has been composed with a reverential awe, or inflamed with rapture; and in my mother Kirk, my devotion has often been very fervent. In the Greek Church, and in the Church of Rome, my heart has been touched—my soul rapt!—and all their finest feelings called forth—In the Church of England I have yawned at the most solemn and most important parts of the service: so that on the whole, I find that it is not in the outward profession—the Church we attend—nor in the posture and ceremonies, that true religion and devotion consist:—No. It is in living a pure, honest, chaste, temperate, self-denying, and useful life!—and in the frame of our mind towards the Deity, and towards our fellow-men. If that be meek and lowly—if that be pure and humble—if that be affectionate—if that goes forth in praise and admiration, ardent and enlightened towards God!—and in toleration, forgiveness, peace, and kind actions towards the whole universe!—all—all is well!—the true religion—we are of the Universal Catholic Church—we are the children of God!—and the heaven which we find already beating in the hearts on earth, we shall enjoy, eternally improving, through va-

proper Discipline, and by far extended views and celestial intercourses! melts at last and flows out in benevolence towards the whole human species and in love, admiration, and humble imitation of the great eternal Creator and Preserver of the universe!

But, after all, it cannot be supposed that childish parade, mysterious, nonsensical ceremonies, or set forms and arrangements of words, are particularly regarded by **THAT BEING** who sees and searches the most secret recesses of the heart; it seems therefore that the true discipline, enlargement, and purification of the mind; or in other words, that the delightful elevation of true devotion,—the sweet enthusiasm of rational religion,—our acceptance with God—or our chance of eternal salvation—depends not upon praying and preaching—upon parade, grimace, groanings, fastings, and abstaining thanklessly, reluctantly, and unnaturally, from temperate and natural indulgences;—but that they must spring from habituating ourselves to thankfulness and moderation in enjoying—to regularity and contentment in our duties and situations—to the study of wisdom and of all natural and divine knowledge,—and from the practice of every human—and of every Christian virtue! And let me conclude the whole, asserting, from the *full—decided—and most cordial conviction* of my own mind, that peace, honour, and happiness, temporal and eternal, are most likely to be obtained by a proper attention to the above—by enlarged and minute philosophical views of the formation, connections, analogy, balance, beauty, harmony and design of **EVERY THING** in the natural, and in the moral world—by viewing too, on the largest scale, and in the most striking lights, stupendously simple, harmonious, and eternally fixed laws, which animate, connect, and regulate the whole, from the minutest insect or particle of matter—to the hugest and most distant worlds, and brightest intelligences!—by continually contemplating, humbly emulating, and with reverence, love, and admiration, soaring towards the all-creating and all-sustaining **BEING**!—**EVERY THING**!—**THAT BEING**!!!—infinitely wise!—infinitely perfect!—supremely glorious!

rious states of being and intelligence;—till *at LAST*, in the ultimate existence, the pure, peaceful, enlarged, and illuminated soul, clothed in its æthereal luminous vehicle, sublimated and exalted into perfect love, ineffable purity and light! shall arrive at, melt, and be assimilated into the bosom of God himself! and from thence in a moment, or perhaps millions of myriads of what we call ages, be sent forth to animate, bless with life, light, intelligence, and happiness, new parcels and motions of matter which had been decomposed and reduced to their original principles, by what is called Death, (which is nothing else than the separating the constituting parts of mixt bodies, and sending each back to the mass of the element to which it belonged (like rivers to the sea) there to gain that energy, and those virtues, which they had exhausted or lost in the service of the body; or in other words to be reanimated and nourished by the nature! and made fit to be wrought up in the composition of new bodies by the plastic, all-forming, and eternal powers of the silent, ever-working spirit of nature! or the invisible material soul of the universe!) and thus to continue in the successive and sublime circulation the power and the goodness of God, till the resurrection of the Body, and the essential incorruptibility, or immortality of the rational human soul are asserted, and now, I trust (**FIRST**) in a few satisfactorily demonstrated to every philosophical and enlightened mind

ous!—and supremely good!—whose due praises no words can express—whose adorable nature and attributes—the most exalted ideas of archangels not sufficiently comprehend!

Temple of Health!

JAMES GRAHAM.

on, May 25, 1784.

T H E

CHRISTIAN'S UNIVERSAL, or, Dr. GRAHAM'S Paraphrase on our LORD'S PRAYER*.

When Pray'r its proper Music brings,
The SOUL itself must strike the strings!

Love is the supreme—the great Mother Duty: all other Duties and Virtues are its Progeny;—are brought forth, nursed, nourished, and sustained. Devotion is the sole Asylum of Human Frailty, and sole Support of Heavenly Perfection: it is the golden Chain of Union between HEAVEN and EARTH—brightening our prospects, and keeping open the blessed communication.”

DR. YOUNG.

After this manner therefore pray ye. MATT. vi. 9.

OUR FATHER—our good and gracious Father! thou permittest, nay teachest us, to address thee by that affectionate—that endearing appellation—How great the privilege!—How comfortable the condescension!—With humble confidence, therefore, and with cordial affection, we look up to thee, and grasping, with the arms of kindness and compassion, not only for kindred and our kind, but the whole Universe, we address Thee and in their behalf, not as MINE only, but, as thou hast taught us, FATHER—WHICH ART IN HEAVEN! who art necessarily, and eternally existing in Heaven—in regions of purity—of peaceful serenity—of celestial light, and of universal transcendent love!—Are we, then, THY children of so great a Father!—Descended from thee, are we to exist eternally! How sublime! how animating the idea!—Enlarging and ennobling our minds with the contemplation of thine infinite power, and goodness which is so visible in all thy works; and humbling thy glorious perfections, teach us, O Heavenly Father, to think of ourselves—and to act as becomes the offspring of so high a Parent;—and, in our minority, unable as yet to enjoy, and unworthy to possess the intellectual

first idea of writing this prayer was suggested by hearing one even celebrated Mr. FISCHER play on the hautboy, with inimitable *his long winded* variations on some fine old tunes. I was desirous to know what effect it would have when extended to literary composition.—I made the experiment on the Lord's Prayer, when the thought first struck me while I was in bed, and I wrote the following paraphrase, before I arose in the morning.

intellectual inheritance we may hereafter through thy mercy attain—O grant that cheerfully submitting to every necessary discipline—and anxiously cultivating every divine disposition, we may clearly discern, and steadily pursue those paths which may lead us finally home to Thee, Our Father who art in Heaven! HALLOWED BE THY NAME.—thy great and holy name Ever, and by all, be it mentioned with humble, and with hallowed lips; and by whatever appellation or designation.—by whatever figure or form, we conceive of thee, or presume to express thy nature or thy name, still be thou hallowed—still be our minds impressed with awful reverence, and our souls with admiring love.—We, therefore, with prostrate hearts, but with pure and elevated affections, bend at the Throne of thy Grace, and infinitely transcending glory! before thee Our Father, who art in Heaven and on Earth supreme!—praying—that THY KINGDOM COME—thy blessed kingdom: universal light, charity, peace, purity, holiness, and boundless love—we humbly, yet ardently pray that it may come among us,—that the glorious and all-blessing light of thy spiritual Kingdom may illuminate every mind, and truth and simplicity be established in every heart. Innocence, alas! is not able to support it, but O stretch forth thy merciful arm; cleanse us from sin; and build it on humility, sincerity, and love:—and when established—Oh! not the indolence or depravity of our nature, nor the inordinate gratifications, or wild gusts of wayward, sensual, degrading, debilitating passions, disturb the intellectual harmony, obscure the celestial light, or subvert the divine œconomy of thy heavenly Kingdom.—But, if the full tide of passions and corruptions, corporeal and spiritual, and the entanglements of communications and habits, should prevent the all-blessing establishment of thy Kingdom in our hearts—change, graciously vouchsafe to change, O thou great Ocean of goodness and mercy!—the dark and polluted streams and dispositions into ardent torrents of light and contrition, that our souls, through time and eternity, may be expanded, elevated, illuminated and poured forth, with the fulness and delight, towards Thee—the great—the inexhaustible fountain!—this happy purpose—THY WILL BE DONE ON EARTH, AS IT IS IN HEAVEN,—thy blessed will, thy righteous laws, which thou hast pleased to write in every heart, in such characters, as even the blackness of sin, the futility of fashion, nor the force of evil habits, cannot wholly obliterate;—thy blessed will, which in the divine purity and simplicity of its directive light, shines forth graciously revealed in the Gospel of Peace, O may it more universally be done on Earth, even with those pure and elevated affections, with which it is done in Heaven.—For that purpose, O thou Eternal Source of all things! be pleased to shine more and more on thy Word and Will, as thou hast been graciously pleased to manifest them in the scriptures;—and may the Divine Light be so powerfully reflected from the scriptures on every mind, that we may thereby be led into those paths of eternal Peace which lead to eternal happiness!—and may the ineffable blessedness of those who do thy will on earth, be loudly proclaimed and powerfully transfused from heart to heart;—till the holy and becoming universal, transform human into divine:—till mortal men living peaceably, temperately, cleanly, innocently, and lovingly, and doing in every respect and at all times, as they would be done unto, (which is the will on earth) be charmed with the supreme BEAUTY OF HOLINESS, cultivating more and more the delightful intercourses, feel the transcendent blessedness of raising their minds towards Thee, in contemplating the

s excellence of all thy works, of cleaving to Thee, the Rock of Ages, the centre of all perfection—the source of all good!—and in doing thy will on Earth, (*comparatively*) as it is done in Heaven.—GIVE US THIS OUR DAILY BREAD.—Day by day, O most bountiful Being!—lay, O liberal Father, do we beseech Thee to bestow upon us—such a portion of the Bread of Life, as may nourish up our souls to the enjoyment of eternal existence;* and we likewise look up to thee, for the bread which thou hast made necessary for the comfort and nourishment of our frail bodies.—We see daily the uncertainty, and unexpected vicissitudes of all sublunary things—that we ought to call nothing our own—we are therefore convinced that it is our duty, and our interest—to wait on Thee, praying that thou wilt continue to open thy liberal Hand—to feed us with convenient food.—DO FORGIVE US OUR TRESPASSES AS WE FORGIVE THEM TO THOSE WHO TRESPASS AGAINST US.—We presume not, O Heavenly Father! to presume not to solicit THEE to pardon our offences, unless we, from our hearts, first forgive ALL those who have any way offended us:—for we expect that Thou, the Omniscient God—the purest and most equitable of all Beings,—wilt pardon our constant and highly aggravated offences against Nature, and against Thee, our Maker and best Benefactor!—when we, O Lord, and sinful creatures of an hour, dependent on Thee, and on each other, freely forgive those who accidentally, or even *wilfully* have done us wrong.—Fill us therefore with humility, meekness, charity, and brotherly love, and shed abroad continually in our hearts, a spirit of gentleness,—of patience,—of courtesy, and of universal benevolence;—teaching us, not only to forgive, but sincerely to pray for—ALL those who have injured us,—persecuted, or despitefully used us:—Then, O merciful Father! will we look up to Thee, praying with humble confidence, and with assurance, that THOU wilt forgive our trespasses, as we heartily forgive ALL those who have trespassed against us—AND LEAD US INTO TEMPTATION, BUT DELIVER US FROM EVIL.—Guide and direct us, O most gracious Father!—suffer us not to be led into Temptation, but keep us perpetually under the happy influences of thy Divine Spirit,—of thy holy spirit; the frailty, the depravity, and the extreme weakness of our nature, the deceitfulness of our hearts, and the importunities of our passions, pampered, peevish, and stimulated with full and foul feeding, and with other gross, sensual indulgences—lead us powerfully and frequently into temptations of the most subtle and most fatal kind; and the sinfulness of the world, and the influence of fashion and of habit, will entangle us therein;—but thou, O Omnipotent! defend us by the ministration of good angels, and by thy almighty power—restrain us by thy saving grace—and deliver us from all those evils—those temptations—and those sins—that most commonly beset us strongly, and most easily beset us.—In our own strength, we are weak—in our own greatest security, utterly defenceless—and by our depraved nature but too prone to all evil;—draw us, therefore, Almighty Father!—Oh draw us, as it were, with the silken cords of thy love, from our bondage—unto thee; from the sinful vanity of self-sufficiency—into the free arms of thy mercy;—there to be subdued from the bondage of sin and dependance;—there to be purified and fashioned after thy image:—and, O may divine impressions, like thyself, be permanent:

* See the notes at the end of this Prayer.

—O cloath us with humility—restrain us by temperance—fortify us by abstinence—gird us with constant watchfulness—bless us with the means of grace—animate us with the hopes of glory, and incline us to withdraw more and more from the vain, busy, thoughtless, and seemingly mad world, into the peaceful elysium of philosophical and religious retirement; and from hence still flowing with benevolence to men, and glowing with admiration, gratitude, and love towards thee, may the sweet incense of the unfeigned ardent devotion of every liberal and enlightened mind, rise pure and acceptable to Thine eternal Throne!—Thus shall we not be led into Temptation—Thus shall we be delivered from all eventual evil—Thus shall we soberly rejoice—Thus shall we temperately exult—in Thee Jehovah—Jesus—the mighty Lord—the Light of all Light!—the Prince of all Peace! and of all things the eternal Father!—FOR THINE IS THE KINGDOM, AND THE POWER AND THE GLORY,—thine the universal—and the eternal kingdom!—thine the power omnipotent and uncontrollable;—thine the absolute, and supreme sovereignty of the GREAT HARMONIOUS UNIVERSE thou hast formed, and dost support!—and to Thee SOLELY, and ultimately, shall redound ineffable and transcendent Glory!—Knowing, most merciful God! that Thou can'st,—we faithfully and cordially trust that Thou wilt hear and answer these Prayers and Petitions, by Thee with wisdom and condescension taught,—and by us with humble thankfulness adopted. To thee, therefore, our Father who art in Heaven!—to Thee—myself—Three in Unity,—to Thee, the self-existing, incomprehensible, and PRIME FIRST CAUSE—be ascribed by all things animate and inanimate by all Principles, Elements, Agents, and Influences—by all Systems of Worlds, visible and invisible—by all ranks and orders of Beings and Intelligences—from the central point of the Universe—to every point on boundless—the inconceivable circumference!—even from the greatest—the highest Thrones in the highest Heaven!—from the hugest, purest, most splendid—most luminous—most perfect and most glorious orb or planet, in the centre, or on the most distant verge, or highest pinnacle of the universe BY THE UTMOST STRETCH OF OMNIPOTENCE!!! down, down to meanest and minutest Being, insect and atom existing in each and in all worlds and systems! be paid all homage, praise, and adoration! Ye Thee, O our God! Thou best and infinitely the most glorious of all things! be sent up, from the greatest and highest orbs and intelligences and from things on the smallest scale, and in the lowest depths of creation even to insects, to atoms, and to the primary particles of matter individual an universal, intense and never-ending choral hymn!—to THEE! the all and invisible All in All!—the great Alpha and Omega—the First and the Last—the beginning and support—the end and the essence of all things whose eye!—more capacious, more penetrating, and infinitely more glorious than millions of suns shining at once in their summer and meridian splendor!—to whose eye! ever open! all suns appear but as dark specks,—all worlds as transparent atoms,—or rather of whose infinite wisdom, goodness, and glory, every world, and planet, and sun, and being in the universe, are but each a particle, each a ray, a spark, an emanation!—whose all-comprehending, and ever open eye! millions of ages pass in eternal revolution, as do the precious but unregarded minutest atoms before the dim, wavering, and short-sighted eyes of mortals;—to whose all-seeing eye! the whole universe appears but as a point—of well-ordered apartments of one transparent house—(a house not made

s, but by the *fat* of almighty power!)—seeing at one steady-all-comprehending view, from eternity to eternity, the past, the present, the future, and all possible contingencies, on one great level, **THYSELF!** at once centre and the circumference!—the cause and the effect!—the life and the light!—and the unmoved **MOVER** of the stupendous, the inconceivable **BEING!**—who by unalterable laws at the creation! (which was nothing more than thyself going forth, or evolving thyself!) didst ordain the motions and revolutions of every being, and planet, and element, and of every particle of matter of which they are composed;—and who art most perfectly acquainted with the nature and capacity, and with every sentiment and emotion of **EVERY** body and mind existing in the great circle of Thy life!—to **THEE!** therefore, **ALONE, O OMNIPOTENT JEHOVAH!** **THY GREAT ETERNAL SOUL** of the souls of the millions of myriads of beings, of Worlds, and of Systems! subject each perhaps to different, — each to connected, — each to unerring, — each to harmonious laws; and filling the infinite immensity of space, compose the stupendous, the uncomprehensible aggregate of the universe!—to **THEE!** **O THOU DEITY OF THE UNIVERSE!** **PERFECT AND UNALTERABLE PERFECTION OF EVERY EXCELLENCE!**—to **THEE!** **ALONE!** **O TRANSCENDENT AND INEFFABLE GOD!** **O TREMENDOUS AND MOST ADORABLE GOD!** be eternally ascribed all adoration, all might, majesty, dominion, thanksgiving, praise, and praise! **FOR EVER AND EVER, AMEN! Hallelujah! Amen!**

See the *Petition*, **GIVE US THIS DAY**, page 24.—I have often thought that it was repugnant to the merciful goodness, &c. of the Supreme Being, that any human being should be doomed to **ETERNAL** damnation or punishment. May it not be possible that those of dark, stubborn, and deformed minds—who through misfortune or folly, have neglected the discipline and cultivation of the heart and intellectual faculties,—or who through gross indulgences, perverseness, selfishness, or through a certain diabolical mind and dispositions,—delight, and obstinately persist in dishonouring God, and in tormenting society, especially those about them; is it not possible, I say, instead of damning to eternity those poor wretches, who by their base and worse than beasty bodies, mental darkness, and bitter passions, are sufficiently damned or tormented here—that immediately after death, while their body is resolving in the earth, or in the water, to new principles, their soul may be extinguished like the light of a candle by the hand or the will of Omnipotence, for ever? or, like, as in the vegetable world (for there is a great analogy between the structure, formation, and functions of all animal and vegetable bodies) some buds and flowers, if not properly cultivated, or sufficiently full of the mild and sweet radical juices, or not properly susceptible of the genial and nourishing influences of the sun and air, are blasted as it were, and drop off—equally incapable of benefiting pleasure in the world, and of springing up at the return of the season, into verdant leaves, beautiful flowers, or delicious fruits!—I say, I believe, on the same principle—the prolific germ—having degenerated and perished at the close of its stage of existence.—Who knows, then, but that those human souls, who through certain sterile principles or imperfections in their original constitution, especially when suffered still farther to sour, contract, and degenerate for want of proper attention to temperance, cleanliness, simplicity, and of necessary mental discipline and cultivation in this life—will never arrive at the state of perfection?—who knows, I say, but that such souls as do not in this life arrive

arrive at—or attain to A CERTAIN SIZE, OR POINT, OR DEGREE OF GOODNESS, intelligence, sweetness, and elevation, shall wither, perish, and drop off at the dissolution of the body, like a blasted blossom, or untimely fruit—for ever and ever.—And to pursue the allegory—as there are millions of verdant, beauteous, prolific, and luxuriant plants, &c. which flourish in wild, uncultivated, and seemingly barren soils.—In like manner there are thousands of bright and brilliant souls, filled with the sweet milk of humanity, and overflowing with native goodness, love, intelligence, and universal benevolence, and highly illumined with celestial—with divine light!—among nations called savage,* in a state of nature—unshackled by systems—unperverted by art, and uncorrupted by the vices of Society. But who as I have before hinted, shall amply obtain under the œconomy of Grace and emanations of glory in future states of existence, (when clothed with their Vehicles aerial, æthelial, or of celestial Light!) whatever hath been withheld from their terrestrial degrees of perfection. To conclude, is it not probable from these considerations—is it not more rational—it is not more ~~honourable~~ to the Supreme Being! to suppose—that after this first state of existence, trial or discipline, souls of a dwarfish growth—those of a MULLISH or monstrous nature—and those who have not attained to A CERTAIN SIZE, OR TO A CERTAIN POINT OR DEGREE OF GOODNESS, INTELLIGENCE, SWEETNESS, AND ELEVATION, shall neither vegetate nor flourish after death, when this husk—this outward covering—this vile, mortal, perishable body drops off into its Parent Earth, and constituent Elements—nor that they shall be sent into eternal torment; BUT THAT (perhaps at a certain full and striking view of the horror and deformity of sin, and the beauty of virtue and benevolence) they shall either be removed and received into states of discipline and improvement, of happiness and glory OR, that they shall be obliterated, UTTERLY EXTINGUISHED, or ANNIHILATED FOR EVER.

* Here I am reminded of a striking instance of this native benevolence, men, and piety towards the “unknown”—the Supreme God! in a young untutored Russian, whom I had the happiness to meet with some years ago when on my travels through the northern parts of Europe.

I was sailing to the Gulf of Finland, down the majestic river which flows through Petersburg to Cronstadt. After a few hours, this young Russian or Tartar peasant, who sat next me, (for such he appeared to be by dress, for he could not speak a word of any language that I was acquainted with) opened a bag and took from thence some provisions, which he very kindly and liberally pressed upon all that were in the boat.

Not knowing what occasion he himself, in the course of his voyage might have for them, I declined partaking with him, till by repeated refusals I found he was mortified to the extremest degree, because we had been dumb shew, been particularly attentive to each other from our first setting out: he, indeed, was at last so much affected at my refusals, that the tears rolled from his bright and intelligent eyes.—While I was eating heartily of his little provision, and my soul yearning in love and compassion towards him, a brutish fellow who sat opposite to us, (the commandant an English ship) observed to me, after a foul beerish belch, that the young Russian had got them out of some nobleman's kitchen. When we arrived at Cronstadt, I took the young man with me to the hotel I was to lodge at, and we slept in a two-bedded room. In the morning as soon as it

at, he got out of bed, and had the politeness to put on his cloathes without making even the least noise, and after he had looked and listened to find whether I was asleep, and imagining that I was so, he kneeled down by the window next his bed, and appeared to be very intense indeed, in devotion! He moved his lips,—beat his breast very much, and bowed,—and at length he bowed down to the ground and beat the floor, repeatedly with his forehead.—his devotions being finished, finding that I stirred, I was awake, he came smiling to my bedside, and kissed my hand as he had done the night before, with the most obliging and most affectionate familiarity and kindness.—I never in my life was more deeply affected with any of delight;—and I parted with the *savage* angel with the most poignant regret. Does my reader suppose that the *civilized and enlightened* English Captain was infinitely more amiable in the eyes of men!—infinitely more worthy or precious in the sight of angels—or of God!—No. Why then? why! will not English and Scots Captains learn of and emulate the sagacity of the goodness of what we call the brute creation?

following Trophies, or little pieces of Poetry, and especially the following Ode, which was set to music, and performed at noon in the Great Apollo Apartments at the solemn dedication of the TEMPLE OF HEALTH, London, on the organ, the harmonica, and the celestina, accompanied with flutes, clarionets, and by some of the finest vocal performers, give to meet an idea of the gentle nature and salutary effects of my excellent medicines, astonishing apparatus, and of my peculiar methods and great success in curing diseases, and restoring decayed constitutions to blooming health and and juvenile strength, that they must be introduced with the greatest propriety at the close of this pamphlet.

RECITATIVE (*The Sun blazing in its Meridian Splendor.*)

Hail! Vital Air Æthereal!—Magnetic Magic—Hail!
 The Iron Arm—thy bracing sinewy arm!—is everlasting strength!
 Harmony—Music Divine!!!—thrice Hail!—Thy Soul is Love—Joy
 —Peace—and Health! ———
 Hail! Wondrous Combination!—Heavenly Unity!—In Majesty & Mystery
 combin'd!
 Unveil'd—unveil'd—in this tremendous—this most genial temple! ———
 Open to Britannia's Sons—to Britain's daughters—on thy soft fostering wings
 gentle progress thro' the balmy—the Æthereal Air—bear the best blessing,
 HEALTH!

Open to each human Being—without excepting one of any rank or nation,
 who thankfully accepts thy proffer'd Gifts, the *twelve great Succours* give!
 Open wide thy hand, that flings the Rose of Health o'er the pale cheek
 of Sickness—

The kind Hand—that bears the healing branch! O let it far—

From THESE SACRED WALLS remove dire pain, disease and melancholy,
 the long train of ills, which ever and anon torment their wretched victims.

The Light moderated by the intervention of rose-coloured Curtains.

Come, then, ah come, O sacred HEALTH!

The monarch's bliss!—the beggar's wealth;

The seas'ning of all good below,

The sov'reign friend in joy or woe.

O thou! most courted, most despised,

And but in absence—duly prized;

Root of the soft, and rosy face!

The vivid pulse,—each charm—each grace!

The spirits when they gayest shine,

Youth, beauty, pleasure—all are thine!

GRAND CHORUS, accompanied with the full organ, &c.

The windows being suddenly darkened and the apartment illuminated, in a moment, with many thousands of electrical stars, and meteors of celestial brilliance.

Hail! Wondrous Combination!!!—but chief—THOU FIRE ELECTRIC!

—Celestial Renovator!—Thou life of all things—Hail!

—————In majesty and mystery combin'd!

Enthron'd—unveil'd—in this tremendous—this most genial temple!

To Britain's daughters—to Britannia's sons—bear the best blessing, HEALTH!

Stretch forth thy health-dispensing hand!

Thy healing-hand!—which binds up broken hearts—illumes the soul,

And flings the rose of health o'er the pale cheek of sickness.

Far—far from these sacred walls removing pain and death.

On reading the letter from Mrs. Catharine Macaulay Graham, the celebrated Historian, acknowledging her extraordinary cure.

WITH pensive step and humid eye,
Her bosom charg'd with many a sigh,

Before APOLLO's throne;

Th' historic muse reclin'd her head,

Her supplicating hands she spread,

And made her sorrows known.

Great patron of the healing art,

O cheer this fond, foreboding heart,

And let these tears be dry!

They for my dearest fav'rite flow,—

O ward from her the fatal blow,

That bids Macaulay die!

Long in her tender frame unseen,

The slow progressive foe has been,

And now my fears presage,

Too soon that-pen shall useless be,

Fair Catharine had from *truth* and *me*,

To fill th' immortal page.

Say not, these fears are mine, in vain,

For, ah! behold in yonder *fane**

The marble tomb arise,

Alas! the monumental bust,

And tribute to her fame, tho' just,

Are horror to mine eyes.

Oh! is there not some potent charm,

The cruel spoiler to disarm,

That health again may bloom?

May not the Muse dismiss her fears,

And see her fav'rite's added years,

Still disappoint the tomb."

" Thou

* Alluding to a fine marble statue of Mrs. Macaulay Graham, which cost seven hundred guineas, lately erected in St. Stephen's, Walbrook, behind the Mansion-house, London.

"Thou shalt," th' indulgent God reply'd,
Dear maid, let all thy tears be dry'd,

Cath'rine shall yet be thine;
Her hand shall reassume the quill,
And bid the faithful record still
Along thy pages shine.

To stop the ravage of the foe,
My GRAHAM instantly shall go,
And set thy fav'rite free;

No more let sorrow fill thine eye;
On GRAHAM's skill secure rely,

FOR HE WAS TAUGHT BY ME."

"Oh how," (the Muse enraptur'd cries,
With transports beaming from her eyes)

"Shall I reward him then."

"His great reward. APOLLO said,

"Shall be the thanks, my deareu ...

From GREAT MACAULAY's pen."

Ilborough, Nov. 25th.

J. H.

The following lines are laid before the public as a very great curiosity—
were written 'tis supposed, by a poor Collier, in a coal-pit; they do
Graham however, no less medical honour, than if an equal number of
had been composed on the occasion by the Poet Laureat.

Extract from the Newcastle Journal, Nov. 16th.

There is so much honest simplicity in the introduction to the following lines,
that it excites at once a tear of commiseration, and a desire to oblige
the unlettered Muse." They are indeed a very homely, but a very
honourable panegyric on Dr. Graham's medical abilities.

SIR, *To the Printer of the Newcastle Journal.*

If you think these verses will not disgrace your paper too much, pray
set them.—I beg you would be so good as to excuse my mistakes; for I
a person that works daily and nightly, I may say, at the hardest of la-
; and were it not, sir, for some few rays of light, which force their
through the cold and obscurity of birth, situation, and fortune, I might
sely said to live—or rather to lie buried in the bowels of the earth.

Newbiggen, by the Sea, October 28th.

R. G.

Great Doctor GRAHAM,
cure rais'd his fame,
that has spread our country around;
bion's fair isle,
u search ev'ry mile,
equal is not to be found.

surely our God!
his sacred abode,
aring the poor sufferer mourn,
diffus'd from thence,
part of his essence.

his hand to make health return,

My friend, whom he cur'd,
Much pain hath endur'd—
Sufficient a monster to kill;
Five long years or more,
A disorder she bore,
Which had baffled ALL medical skill.
The faculty stare,
While we all revere,
A cure which is clear as noon-day;
They are forc'd to be mute,
While we all salute,
Our neighbour and friend, Mrs. HAY.

* * See Mrs. Hay's Case, in Dr. G's Medical Practice.

An

An ACROSTIC, by a LADY, lately cured of a Nervous Wasting, and Palsy.

D EIGN to accept the tribute which I owe,
O ne grateful, joyful tear permit to flow;
C an I be silent when good health is given?
T hat first——that best——that richest gift of heaven:
O Muse! descend, in most exalted lays,
R eplete with softest notes, 'atune his praise,
G enerous by nature, matchless in thy skill!
R ich in the Godlike art——to ease——to heal!
A LL blest thy gifts!——the sick——the lame——the blind,
H ail thee with rapture for the cure they find!
A rm'd by the DEITY with power divine;

Sept. 4. M ortals revere HIS attributes in thine!

J. B.

"Ex sanis pulmonibus spirant phthisici."

A Tribute of a Clergyman cured of a Consumption.

On hearing that Dr. GRAHAM intends retiring to Edinburgh.

WILL GRAHAM go!——who, born to bless mankind,
Gives health of body, firmness to the mind;
Whose public merit to the world is known——
Whose private worth would dignify a throne!
With sense, politeness, elegance endu'd,
Averse to evil——eager to do good——
Effusive virtues from his breast arise,
And soft compassion sparkles in his eyes!
Ye who have seen——have prov'd his skilful art,
Will feel his absence in a grateful heart;
The echoing sigh, the silent speaking tear,
Shall grace his memory——to hundreds dear;——
Honour'd——esteem'd——he gains a deathless fame,
While envy sickens at a GRAHAM's name!

E. P.

By a Gentleman cured of a Complication of Disorders, Nervous, Venereal, and Scorbutic, after he had been deemed incurable by some of the principal Physicians in London, &c. &c.

SIR, WHILE partial foes incessantly declaim
And point their malice at distinguish'd fame;
Forgive an humble bard, his wish to praise,
And with your excellence exalt his lays.
'Tis yours alone to point out nature's laws,
And from effects produce the real cause;
The force of electricity display,
What will effect, and what will disobey;
The pow'rs of physic you alone define,
And health's fair temple glows with fire divine!
Proceed, great Sir, in spite of pedant fools,
Who judge from what they call establish'd rules;
Hold up the mirror of thy matchless skill,
And prove that NATURE is your object still;

Aug. 21, Fame join'd with fortune shall the truth advance,
1784. And prove your doctrines not the works of chance.

A. Z.

